

the **Beacon**



May 1969

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE BASIS FOR WORLD UNITY

THE increasing influence of Aquarius reveals itself in the clamour all over the world for change. That change is necessary in most areas of human life and human relationships is not in question. Events in the twenty-four years since the end of world war II have clearly demonstrated that this climaxing conflict with its physical devastation symbolised more than the destruction of the outer forms of life. It marked the end of that middle cycle in the period of transition from old to new, characterised by a plateau, or levelling-off experience in human behaviour. We are now moving again and with a gathering momentum towards a new world.

Efforts to hold on to the old and the familiar, while carried along on the irresistible tide of human aspiration towards better and more inclusive relationships and ways of living have torn apart most of our cherished glammers and illusions. At the same time, those with eyes to see have caught a clear vision of the future and of the Plan for humanity for the period immediately ahead.

The outstanding goal to be achieved in the Aquarian age is known to be a practical realisation of human brotherhood and the achieving of right human relationships. So strong is this impression today on human consciousness that it has characteristically produced its own powerful reaction. So we see increasing evidence of organised efforts towards unity

and right relations side by side with new and strident demands for the recognition of differences and for special and separate provision for those differences. The tragic civil war in Nigeria is one example of this, although other factors also contribute, and a minority demand in the United States for a separate and autonomous "black" State within the Union is another.

No matter how deep the human cleavage revealed to the awakened men and women of goodwill in the world, the spiritual tide carrying the new potencies of Aquarius is rising rapidly and, like all such tides which flow in response to deeper Laws and influences than those created by man, cannot be turned back by human command or human reaction. Much hindrance, some delay and consequent human suffering can be caused, however, by those who deliberately stand in the way of change in obedience to the pull of reactionary forces. Therefore constant vigilance and courageous action are required by those who consciously seek to co-operate with the spiritual impetus of the new age.

There are numbers of groups and organisations appearing in the world with some plan or idea for creating a form of world union including, of course, the better known organisations working positively towards world government or world federation. It would seem however that this is not yet "an

idea whose time has come," although something of this sort may well emerge in the course of time. There seems to be a great deal more basic, foundational work required before peoples can merge their interests and lives and submerge part of their sovereign rights in some form of supra-national union. As in all new building work, sound foundations must be laid down before the visible structure can be erected.

The basis for outer union among men develops first in the unseen, intangible areas of human consciousness, that is, in attitudes of heart and mind. If outer forms of international union are ever created it will be because the inner spiritual union of all men has asserted its presence and its reality. This recognition would stimulate the creation of "unity" between nations, possibly leading eventually to some form of "union," because unity and union are not the same either in meaning or in practice.

From this point of view alone the United Nations is rightly visioned and soundly established. The United Nations stands for world unity and world peace and stability, possibly in that order of importance. So unity, which is the objective expression of the subjective fact that the souls of men are one, must come first and from that secure and firm foundation outer forms of union may eventually proclaim the visible fact of human brotherhood.

The work of the new group of world servers cannot be broken or in any way diminished for it is constructed around a major principle of evolutionary growth, that of human unity. This realisation should sustain all esoteric workers in their subjective and objective co-operation with new age principles. In the years immediately ahead, we may well set as our keynote for meditation and for action, "The sons of men are one; let inner union demonstrate."

There is no thinking man today in prominent position who does not in his highest moments appreciate the necessity for world peace, international order and religious understanding, all leading in the last analysis to economic stability. The right order by which men will find that stability is the ancient one that certain fraternities have ever emphasised: Unity, Peace and Plenty. They lead sequentially and automatically from one to the other. The major instrument today for the achievement of world unity is the new group of world servers. It is as yet only potential but, given opportunity, and the necessary means to go forward with its work, it can make real changes in the public consciousness during the next few years and eventually can swing the mass of public opinion behind it. It can go forward to a large usefulness and can constitute eventually a most potent instrument to bring about the needed unity, peace and plenty. Their usefulness, however, can only be brought about by a strenuous effort and by constant self-sacrifice on the part of all who know something of the aims of the group and what the Plan seeks to bring about.

from A TREATISE ON THE SEVEN RAYS, VOL. II pp. 659-660

The Use of the Great Invocation

by Djwhal Khul

...this Invocation is doing much to change world affairs... Much more remains to be done.

SOME time ago I gave out to the world an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the Plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate: The spiritual statement by Shri Krishna, to be found in *the Lord's Song*, the *Bhagavad Gita*, was an announcement, preparatory to the coming of the Christ. In that song he says:

"Whenever there is a withering of the Law and an uprising of lawlessness on all sides, then I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the *Gayatri* where the people invoke the Sun of Righteousness in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disc of golden light, that we may know the truth and do our whole duty, as we journey to thy sacred Feet."

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarising as they do the causes and sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these commandments are didactic and present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; he also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few, a very few, in the early days of Christ-

ianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

Great Method of Integration

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which he had gone for a physical vehicle. Christ was a Jew. In the seventeenth chapter of St. John's Gospel, which is another of the major spiritual statements of the world, Christ emphasised the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which he there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that they have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of humanity into one great *Triangle of Energies*; this triangle will have two major results: the "sealing of the door where evil dwells," and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.

This is no idle dream. From the angle of the human consciousness, the vehicle of Light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind, and not for its destruction as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings

we shall eventually see Light, and the day will come when thousands of the sons of men and countless groups will be able to say with Hermes and with Christ: "I am (or we are) the light of the world."

We are told by the Christ that men "love darkness rather than light because their deeds are evil." Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: "Let light stream forth into the minds of men, let light descend on Earth," we are voicing one of the great needs of humanity and, if invocation and prayer mean anything at all, the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a centre exists. Invocation is as old as the hills or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The invocation, lately given to us by the Hierarchy, is a *world* prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings, straight to the Mind and the Heart of the One in whom we live and move and have our being, the One who will stay with us until the end of time itself and "until the last weary pilgrim has found his way home."

Not Vague or Nebulous

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today, the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose rule the little wills of men; let the

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A Sense of Urgency*

by Peter W. Calhoun

... time is short. We can no longer take life for granted because of what is to come. We must begin preparing ourselves, and the preparation must be within rather than external ...

FOR several months I've felt a growing sense of urgency about life. It has not surprised me to discover that others have had this feeling also. It is as if something big is about to happen and we are being prepared. When whatever it is that is supposed to happen comes to pass the faith of many will be shaken and those of us who are strong enough will be needed.

Against this background I wish to say that I am convinced that we are living at the close of an age and the beginning of something entirely new. Apart from this concept we cannot really understand the meaning of much that is going on in our world today: the confrontation of two colossal powers, our world living each day on the razor's edge of a push-button war that would end all war, the unrest among our youth, the upheaval in the cities, the changing structure of society. The feeling I'm describing seems to be akin to that of the early Christians who felt at times that they were living in the Last Days and at times that they were living in the dawn of a new age.

Both are true today. We are experiencing both the dying gasps of an age almost spent and the birth pains of a new age. What is happening today marks both an end and a beginning. In some ways this new age will

be ushered in violently like an earthquake shaking the very foundations of life as we know it. In other ways this new beginning will come stealing in softly, almost unnoticed like the fog in the wee hours of this morning.

The new age will mark a growing spirituality of man and a much deeper understanding of what life is all about. Already for those who have the eyes to see, a new church is emerging from the ruins of the old. A new science is rising up out of the ashes of the old with its mechanistic concept of life. Ultimately science and religion are searching for the same thing: God! It is inevitable that the two should come together.

Strangely it was the same event which marked the occasion for both the beginning of the new church and the new science. That event was Hiroshima. From that time on no true scientist could ignore the ethical and mystical implications of religion, for into man's hands had been placed the power to do unlimited good or unlimited evil. It had become possible for man to reverse the creative process by simply splitting the atom. Chaos out of order instead of order out of chaos. For the exact same reason the religious man could no longer ignore the discoveries of science.

The time is short. We can no longer take life for granted because of what is to come. We must begin preparing ourselves and the preparation must be within rather than external, like the rich young man who stored everything in his barns. This preparation must begin at the centre which is our Faith.

*The text of a sermon preached by the Rev. Peter W. Calhoun on November 17, 1968 at St. Jude's Episcopal Church at Smyrna, Georgia. This sermon appeared in condensed form in the *Atlanta Journal and Constitution*, November 28, 1968, published in Atlanta, Georgia.

What is our relationship to God, to the Christ, to our fellow man? Is God really someone out there who long ago like a potter with a piece of clay moulded the universe? I think it's time we moved away from the ceramics theory of creation and say rather: "In the beginning God *became* Heaven and Earth." That is not pantheism. We are not saying that God equals nature. Nor is it transcendentalism. We're not saying that one has to get out of his skin to experience God. Rather it is to say that God is All in All. He is Being itself.

Christ is not the last name of Jesus. Jesus of Nazareth, a first-century Jew, became the Christ for our age because he became the vehicle for the Divine Love. This divine universal love was manifest to our age through a human life. Christ is simply another name for this universal love which has always been. This same Christ is within each of us but it is manifest only in part because of Self. There is no external Devil upon whom we can place the blame for evil. The Devil is within even as the Christ is within. The Devil is Self at the centre. Jesus placed Universal Love above Self even to the Cross.

Image of God

The Bible speaks of man as the "image of God." This means not a physical likeness but a spiritual affinity. Again we are misled by the traditional interpretation of Genesis. God said: "Let us make man in our own image." Note that the writer speaks of man

as if he already had some form of prior existence. The writer is really talking about the moment in which man entered the physical realm as we know it. But you and I are now creatures of time. We are at this time living a part of our eternal life within the framework of time. But we had existence before birth and will continue to exist after this body, which is a creature of time is no longer useful to us.

We might liken the human soul to a thought of God. Like a tiny seed within, this thought exists as a potential which becomes manifest in the physical universe. Thus that which was once an idea now becomes a concrete reality. The meaning of life on earth is found in the development of our God-given gifts. Whatever we develop here on earth will be taken with us into the next life to be used for some greater work which we cannot comprehend at this time.

Finally it is time we stopped talking about a triune God who is Father, Son and Holy Spirit and begin thinking in terms of a triune concept of reality as Force, Intelligence and Love. If we think of all, like as Force directed by Intelligence, governed by Love, then we have a vital key to an understanding of the meaning of our own life.

As we enter the new age we may feel as St. Paul felt that we "see through a glass darkly." We cannot know or understand all that is to come. But in the strength of a living faith we can rest assured that the time will come when we, too, shall see "face to face."

The Use of the Great Invocation

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Plan seal the door where evil dwells." It then sums it all up in the clarion words: "Let light and love and power restore the Plan on Earth." Always the emphasis is laid upon the place of appearance and of manifestation: the *Earth*.

Already this Invocation is doing much to change world affairs, far more than may appear to your eyes. Much remains to be done. I would ask all students, all men of goodwill and all who are participating in the

work of the Triangles and helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation.

The Invocation has been sent out by the combined ashrams of the Masters and by the entire Hierarchy; it is used by its members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and humanity, and to relate them both in a new and dynamic manner to the "centre where the Will of God is known."

I ask you, therefore, during the coming years to prepare to use and distribute the Invocation and make it a major endeavour. from THE RAYS AND THE INITIATIONS, pages 755-9

SALUTE TO THE EXTRA-ORDINARY MAN & WOMAN

by Harry H. Scheid

*The world sorely needs excellence in government, education, economics and every other department of international, national, social and private intercourse; it is in dire need of active extra-ordinary uncommon men and women . . .
... they are the forerunners of the new age . . .*

WHAT perverse mood of humanity that its most *extra-ordinary* members, men and women alike, are also most often openly maligned, insulted, persecuted and even martyred by their compatriots. Behold: Aspasia, Hypatia, Socrates, Roger Bacon, Giordano Bruno, Lincoln, W. E. B. DuBois, Martin Luther King, Jr. and countless others.

Under *extra-ordinary* we do not classify the bizarre, people with all kinds of illusions and hallucinations, the freaks and show-offs. On the contrary, we mean those men and women of all ages, races, colours, creeds, of every political and non-political persuasion who serve their fellow-men with a *plus* infused in the service they render in their everyday living and working; and yet, by their appearance and personal habits are totally indistinguishable from the rest of humanity.

Obviously, in service-plus the "plus" implies service beyond the narrow restricted sense of call of duty. In military service such self-sacrifice is rewarded with the Medal of Honour. In private life a like selfless individual not seldom gets slandered, reviled, ridiculed and demoted, if not dismissed in disgrace on trumped up charges.

The late President Herbert Hoover, himself an extraordinary man, slandered, insulted and defamed beyond all human dignity and endurance, calls these extraordinary people the "uncommon" men and women. Pointedly, he considered it strange that everybody speaks so much of, and every

politician when campaigning wants to be identified with, the "common man of the street, yet looks for an uncommon secretary, nurse, cook, mechanic, doctor and lawyer when the need arises."

In its critique of the forthcoming book *The Essence of Security* by Robert S. McNamara, *Time Magazine* says, "Everyone admires efficiency, but no one can readily tolerate an efficient man. He is, after all, a rebuke to others." Mr. McNamara was without question a most outstanding Secretary of Defense. He is indeed an extraordinary, uncommon public servant in every sense of these terms.

Howard N. Meyer, in his penetrating biography of Thomas Wentworth Higginson, *Colonel of the Black Regiment* calls him an "uncommon American."

Misinformed

Furthermore, it is also strange that the more extraordinary and uncommon a man is, the less the world knows of him factually, being almost in every case dreadfully misinformed about him, at least, while living. The words of the Swiss poet and mystic, Lavater, are rather apropos in these times of general mediocrity, bluffs, blusterers and braggarts: "He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Samson, and tells neither father nor mother." And that goes especially for the esotericist.

Uncommon Person

There is no question but that the true esotericist is an extraordinary, uncommon person. People in his presence instinctively feel that they deal with no "ordinary" human and yet are unable to define, let alone understand this strangeness about him, and he (or she) will not talk. That is where and when the trouble starts for the esotericist.

The world, being incapable of understanding, is quick to brand him with everything "anti-" and abuse him with every derogatory epithet in the book to discredit him in every way possible, if not with actual bodily harm. If this seems unbelievable, then let the reader peruse the biographies of great men and women, he will be aghast at the injustices that have been hurled at and inflicted upon them. *Profiles in Courage* by the martyred President John F. Kennedy is an excellent starter for a personal research along these lines.

Odd as it may seem, it is not the stranger that causes us much difficulty in our daily living, but ninety-nine times out of a hundred instances it is people we are in close contact with, co-workers and associates, husbands and wives, parents, in-laws, friends (so-called), neighbours and relatives that wound and burden us most with their ill-will, misunderstanding, ridicule, slander and envy, be it conscious and premeditated or otherwise.

To add to the soul anguish of the esotericist is the fact that he must and does heal his wounds, if indeed he is wounded at all, in the stillness of his inner self without a trace of vindictiveness, ill feeling or retaliation in his heart, but only love, understanding and forgivingness, i.e., he lives and practises the life of a soul-infused personality.

Let us be constantly aware of the truth and certainty that this spiritual discipline is part of our esoteric training. Over slippery boulders by poisonous vines, the disciple must climb to the summit exactly as the Masters had to do in their past lives. They stumbled and fell as we do at present. However, they persevered and kept on climbing, unmindful of the obstacles, to the summit of

the Mountain of Light, so infusing their work and service for humanity with "light supernal, love eternal and peaceful silent will."

Nevertheless, the proverbial biblical meekness is not expected of an esotericist. Unobtrusively and in a way that seems almost magical to the uninitiated, the esotericist burns away the mental and emotional smog with the spiritual fire of his heart and lets the warm rays of the sun of understanding and right human relations break through to create an harmonious and wholesome environment for all concerned.

The Other Cheek

When the Master Jesus said, "him who strikes you on the right cheek, bid him also the left," he certainly did not mean this in a literal sense, he was far too intelligent for such foolishness; rather what he did mean was that if someone hurts you in any way, do not injure him in retaliation but try to find some face-saving opportunity for him to see his folly himself. In modern parlance we say two wrongs do not make a right. Another great uncommon man, the slain Dr. Martin Luther King, Jr., expressed it thus: "Nonviolence is our testing point. The strong man is the man who can stand up for his rights and *not hit back*."

The extraordinary uncommon man is ever conscious of that truth and reacts accordingly. The esotericist is an hierarchical student and can ill afford to evaluate his actions with reference to those of the average man. For him to retaliate with malice and slander is unspiritual luxury he cannot afford under any circumstances. Besides, he would harm himself infinitely more than his so-called adversary, which would surely be too high a price to pay for the dubious satisfaction of "getting even".

The person considered extraordinary and uncommon by his peers, and found in all walks of life and fields of human activity, is not necessarily one who is listed in the great biographical dictionaries, nor the winner of an Olympic gold medal. More likely is he or she the unsung hero and heroine out of sight in the home, office, shop, laboratory or studio where they give of themselves to the

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The Mountain Top

by Mary Bailey

All activity which drives the human being forward towards some form of development... is essentially spiritual in nature and is indicative of the livingness of the inner divine entity.

AS distinct from the hills and valleys of the personality life, initiation is the true mountain top experience. While Capricorn is known as the sign of initiation, initiation can, however, be *taken* in any sign, because repeated experience in all twelve is necessary to produce a climactic degree of spiritual growth and liberation resulting in the *act* of initiation. Nevertheless, no matter in what sign a disciple may be ready to expand his subjective penetration into new areas of light and revelation, among the influences brought to bear on him, Capricorn will have a prominent place. At the time of the third initiation, for instance, energy is drawn from Capricorn and Aquarius and wielded through the Christ and the Lord of the second ray to consummate the long process for which the disciple himself is responsible. And if we had eyes to see the inner relationships which assemble to a specific design in triangular formation at each initiation, no doubt we would find Capricorn actively and potently present.

Each initiation represents the sum-total of all past achievements and opens up the way to new experience with the promise and the possibility of achieving a new lighted area of consciousness on the mountain top. Approaching the mountain top, we can always glimpse those ranges of achievement and promises of enlightenment that still lie beyond to which we respond with a quickened rhythm. Then we must go down into the weary vale of earth to work out the results of the experience gained on the heights, whether of minor or major proportion. Initiation is a constant process of movement, progress, struggle, growth, attainment, the climax of initiation, followed by the need to put the new vision into practice, to demonstrate in service in the *market place*. Whatever vision, whatever light, whatever inspiration, whatever expansion of consciousness we

have achieved at the peak of attainment must be carried down and made manifest in daily life. Both experiences are necessary, the mountain and the valley, to keep us moving constantly forward through an enhanced capacity to serve.

Humanity as a whole, as well as man individually, receives exactly the type and the degree of energy required to enable us, as individuals and as the race of men, wherever we may stand in consciousness, to move a step nearer to that pinnacle of attainment which will endow us with greater light, infuse us with greater love and give us greater capacity to use what we know, what we have and what we are with intelligence, and with humility. These periodic peaks of achievement are only attainable by the initiate *on his knees*. This is a symbolic way of expressing humility, that humility best defined in the Tibetan's words as "an adjusted sense of right proportion." When we are able to get ourselves as individual human beings and the groups with which we are involved in humanity, into the perspective of the larger Whole to which we contribute and of which we are a part, there is little possibility that we could hold any exaggerated sense of our own importance. We begin to see the whole evolutionary process in proportion. We know that whatever spiritual progress we have achieved is very little by comparison with the long, long way we have yet to go and measured against the attainment of those in Hierarchy who are making available to us the benefit of their growth, their vision, their love and their ability to serve. This is the attitude we need for spiritual growth, an attitude of true humility, seeing life as a whole and the parts in due proportion.

As we think of initiation in these terms it should take on a different meaning for us. It is a subject that one may hesitate to discuss

simply because it has become so glamourised; as a concept it has fallen into such disrepute by those who have cheapened it, misrepresented it and used it for their own material ends. Initiation, as we are thinking about it and as we are trying to understand it, is not something that can be bestowed upon us by any other person, even by the Master. Initiation is the result of our own conscious effort to become *soul infused*. This is the requirement for the first two initiations of the threshold, at which the Christ functions as the Initiator. Then as we learn to serve as the soul in incarnation, we come under the inspiration of the spiritual Triad and move on to take that initiation which is the third, in human terms, and the first in hierarchical terms. This integrates us into Hierarchy as a transmitter, through the soul-infused personality, of the energy of the Plan.

Way of Liberation

Of the many different ways of looking at initiation, we need to consider it as a way of liberation, liberation from the restrictions of the unregenerate personality, liberation into greater life. We can also think of it in terms of revelation, because revelation always follows initiation. Penetration into light, which is initiation, always produces its own revelation; and this must be followed by demonstration, a demonstration of service, for initiation means greater usefulness to Hierarchy and to our fellow men. Those results of initiation which demonstrate in the depths of our own consciousness as intensified awareness and greater light are never discussed with others, but they so change and inspire the quality of our way of life that they become clearly and obviously manifest. So initiation fulfils itself and consummates its goal as the light we are able to bring forth is shed upon the darkened ways of human living. Therefore initiation is essentially liberation, penetration, revelation and demonstration.

This, of course, is initiation in human terms, but the process going on in humanity is simply one small part of a great wave of initiation proceeding simultaneously throughout the planet. We probably stand at the final point of precipitation, because the process,

naturally, would start at the highest point within the life and the consciousness of our planetary Logos. According to the teaching we have, accompanying the transition and the change in human consciousness from the era of Pisces into the era of Aquarius, our planetary Life is at the same time experiencing a major cosmic initiation and this process on this vast scale includes within it all the various areas of consciousness and forms of life through which our planetary Logos manifests. It is a unified, simultaneous process from the highest point of spiritual registration down to the most unawakened states of consciousness, which are nevertheless caught up in it. The effects of the initiation of Sanat Kumara have repercussions throughout the solar system and within the planet. Planet Earth is adjusting to a new form of relationship with other great Lives within the solar system, resulting in a physical sense in an actual change in the polarisation of the Earth. It has already been established as a scientific fact that the axis of the Earth has shifted slightly and various reasons are given for it. Essentially, and in a spiritual sense, the cause lies within a change in the solar orientation of our planetary Life, which produces changes throughout the whole manifestation. We are told that subjectively and on the inner planes the transformation of our planet from a "non-sacred" to a "sacred" planet has already been made but has yet to work through. This suggests the initiation of cosmic proportions in which we are involved, and illustrates the fact that a man is an initiate in consciousness *before* he is initiated.

Since the whole planet is involved in the initiation of the Logos, Hierarchy in terms of its own spiritual growth is also experiencing the climax of initiation, responding and moving forward together as a centre. This is having two different effects; a movement 'upwards' towards Shamballa, the centre of life and 'downward' towards humanity, the scene of manifestation. And this is responsible for what we call the externalisation of the Hierarchy and the reappearance of the Christ. At this time of initiation and transition into a new era some members of the Hierarchy are preparing for outer manifestation, to live and to work among men in order to help humanity forward according to Plan.

Continuing Process

Then the process continues throughout the centre, humanity, as a whole. And it is the *process as a whole* that is important to the evolutionary development of life and consciousness. Humanity is said to be now at the climax of the first initiation, humanity as a whole, humanity as a group. In spite of outer appearances, the events of the last year or two probably demonstrate to us the fact that the climax may have been passed; initiation as a subjective liberation has been taken and the effects of that initiation are now beginning to work out in visible form. As we move toward the pinnacle of attainment, after a long period of struggle, and approach the summit or climax of initiation, there is a change in the type of crisis and testing we experience. Immediately before the climax is reached, crises are intensified as we pass through the 'burning ground' before the portal of initiation. Then the final consummating experience is followed by the effort to bring the whole life expression into adjustment with what has been visioned and what has to be revealed and demonstrated. And quite often that period of adjustment to new realisations and a new way of life is the most difficult part of all. The *manifestation* of the vision is always more difficult than the effort required to move toward it. Yet, in manifestation humanity performs its major planetary service. Ours is the responsibility, through the process of initiation, of transforming the substance of the mental, the emotional and the physical vehicles of humanity, and redeeming the form-polarised aspects of human nature.

If we remind ourselves of some elementary occultism, we know that the soul on its own plane, the overshadowing soul, puts down a thread of its own life into incarnation. That thread of life and consciousness passes through the substance of the mental plane, the mental body of humanity, the emotional plane, the emotional body of humanity, down into physical form. And as it does so, it appropriates substance from these three planes of consciousness. Until the soul has achieved complete infusion or transfiguration of its vehicles, some part of the substance it appropriates is the unredeemed residue of the long past. All substance on all planes, mat-

erial and subtle, is partly unredeemed and partly redeemed by the light of the soul through the experience of living and the work done in previous incarnations. This is the mixture with which we are all endowed when we come into incarnation and our task is to continue the process of redemption by subordination to the life of the soul. In so doing we also help to redeem and to clarify the substance of the planet and the personality nature of humanity as a whole. This is a matter of shaking out the coarse particles or atoms and building in the finer particles more responsive to soul energy, primarily through selfless love and service. The effects of this carry humanity as a whole forward along its evolutionary way towards the experience of group initiation.

We know that during the Aquarian age into which we are now passing, as distinct from the age of Pisces which was the age of individuality, in which an individual response and sensitivity was developed, we shall begin to see group response and group initiation increasingly throughout the 2,500 year period. We should then be ready to move on into the age of Capricorn and to a form of *universal initiation*. Nations will become initiated together because nations will have become integrated, coherent units and organisms responding to national goals and national vision, inspired by the national soul as a part of the soul of humanity. Today, however, the process of initiation tends to liberate the individual from the limitations of his own self-centred isolated states of consciousness into the consciousness of groups and of nations, so that group good and group goals become his field of service. But as he penetrates through an expanded consciousness into Hierarchy, he is able to respond in some degree to the goals and objectives that lie before Hierarchy and the Christ which affect all humanity and the life of the planet.

Incentive Toward Initiation

Therefore the type of energy that is increasingly influencing the planet through Capricorn carries the incentive toward initiation powerfully into human consciousness. The first initiation, which humanity as a whole is experiencing, gives us not only physical control or freedom from the control of the

physical body and its appetites, but it also gives us control over the material resources of the planet. We *are* learning, slowly and through trial and error, how to handle our material resources, which are abundant, wisely and for the benefit of the whole of humanity in its evolutionary progress. We might recall the Tibetan's remark that the attempt to climb Mount Everest is amazingly symbolic:

"It is being watched with interest by the Hierarchy. For in this effort we see the attempt of humanity to achieve the top of the mountain whose height has hitherto defeated all efforts. But when humanity emerges into the light and the relative glory of the new civilisation they will, at the same time, conquer this last remaining summit. That which is of the densest materiality and which is the consummation of earthly grandeur will remain, but it will be beneath the feet of humanity."

When Mount Everest was conquered in May 1953, there appeared little evidence of humanity having emerged into 'the light and the relative glory of the new civilisation.' But we have to remember the time lag between the inner spiritual achievement and its outer manifestation and probably the timing suggested by the Tibetan is reasonably accurate. We think of time in the very limited sense of days and months and years; while the Hierarchy has a totally different perspective on time and its cycles and rhythms. But had we any evidence in 1953 of the fact that we had moved, or were moving, into the light and the glory of the new civilisation? Remembering that very dramatic achievement in 1953, we may realise this followed within about twelve months the first World Day of Invocation. When in 1945 the Tibetan gave us the Great Invocation which contains within it all that humanity requires to help us move forward, he also asked us to bring the worldwide use and distribution of the Invocation up to a climax in 1952. This we did. Could the conquest of Everest have been one of the outer effects of the tremendous spiritual drive made since 1945 through the use of the Great Invocation to radiate the light, the love, and the power of the Plan throughout the consciousness of humanity? Who knows what effects are created in consciousness when we can see only partial evidence here and there as they work out.

Then, in December 1968, in the influence of Capricorn, there has been another tremen-

dous achievement by man, the orbiting of the moon. Can we link these two events together as evidence of the effects of the first initiation, the conquest of Everest, a physical achievement; and the ability of man to liberate himself from the magnetic field and the gravitational pull of Earth? If these events do not symbolise a real momentum in the *liberation of consciousness* from the dense materialism of form-centred humanity, we may yet face many bitter experiences and disasters as we seek to invade the terrestrial space of other great Lives before we have mastered our own. If we cannot see and know the oneness of the world and the unity of men while still earth-bound as well as when weightless in space, we should still expect crises and suffering among the separated sons of men.

A new revelation of "wholeness" accompanies each mountain top experience, until all sense of separateness within the three worlds of human evolution has been transcended. We must *know* the spiritual unity underlying the relationship of men as we *see* the wholeness of the physical earth and these recognitions must become a living demonstration within the valleys of human life.

Concretising Effect

To be more concrete about it, an initiation influenced by Capricorn has a concretising effect, the head is lifted in the air to the light, but the feet are on the ground. In the daily lives of men has there ever been so much evidence of so much spiritual growth and expansion of consciousness as we have witnessed in the world during 1968? We have seen great tragedy, which always accompanies growth and the working out of spiritual achievement because of the stimulation of the extremes which always occur during the process of the first and second initiations. The unredeemed substance in man is stimulated as well as his soul qualities. But looking back over 1968 in particular, was there ever before such an awakened or organised demand by man for love and compassion, for peace, for freedom, for justice, for human rights, for sharing, for co-operation, for inclusiveness? The demand has gone out and gone out in such a way that the response in humanity to spiritual energy can no longer be ignored or brushed under the carpet. Has

there ever been so much concern and so much active work for the poor, the underprivileged, the illiterate and the starving? This is evidence of *spiritual* growth.

"The word 'spiritual' refers to the *relationships* on every level of the cosmic physical plane, to every level from the lowest to the highest. The word 'spiritual' relates to attitudes, to relationships, to the moving forward from one level of consciousness to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; the word 'spiritual' refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process; the development of the so-called irreligious man into a sound and effective business-man, with all the necessary perception and equipment for success, is as much a spiritual unfoldment, in that individual's experience, as the taking of an initiation by a disciple in an ashram.

All activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially spiritual in nature and is indicative of the livingness of the inner divine entity."

1968 has shown quite clearly that humanity is achieving an expansion of consciousness, perhaps the consummation of the process of the first initiation. The effects are beginning to shine through the darkness, selfishness, violence and greed which still exist; but having once been liberated and set in motion, the spiritual tide will not be turned back because it is a part of the Plan, a manifestation of the Plan of light and love.

The Plan is the plan of the Christ for humanity. It carries the full power and potency, the love and radiation of the Christ and of those members of the Hierarchy who are now preparing to externalise in our midst. And to the extent that we can understand these things and become part of them, so we as individuals can make our own contribution to the evolutionary march forward of humanity into the greater light of the new day.

Salute to Extraordinary Man and Woman

(continued from page 72)

last ounce of their energies in the service to their near and dear ones and to mankind at large.

At all times they strive for top quality and service in their work: Stradivarius, Edison, the Curies are here remembered among others; the uncommon garage mechanic does not suggest a valve job for your car when all it needs is a new sparking plug. He would have the initiative to check the motor for other possible malfunction and honestly report them to the owner; the extraordinary businessman does not try to sell the most expensive items in his store just to make more profit, but has the needs of his customers at heart; the uncommon service-man does his job in the shortest time and most efficient way he can, because he gets great inner pleasure from knowing both his customer and employer well served by rendering them service-plus. The uncommon doctor and lawyer are not so much interested in the fee your visit brings, as in your health and right to justice.

Sacrifice of Self

To the extraordinary, uncommon man and women, esotericist or not, "there is but one virtue, the eternal sacrifice of self" writes Georges Sand. In short, he and she are persons of quality and implicit trust. Of course, we all know that the Great Ones, too, were in their past lives extraordinary, uncommon people, which they still are only to a far higher degree, needless to say. So, let us not shy away from excellence in false modesty and self-effacement. The going is tough enough and frequently very tough, peculiarly so for the esotericist, due to his greater awareness of world events and his immediate environment.

The world sorely needs excellence in government, education, economics and in every other department of international, national, social and private intercourse; it is in dire need of active extra-ordinary, uncommon men and women. Let us salute and support those we recognise and let us not criticise and castigate those who may make some mistakes; for they are the forerunners of the new age and the new civilisation dawning before our eyes.

The Black Disciple

by Frances Paelian

The Pioneer

THE black disciple, found in every area of human betterment, has an unusually arduous task. He is not only obliged to overcome white bigotry, but often the suspicions of his more frustrated brothers as well.

Up until recently, the power "establishment" had a vested interest in ignoring the black worker's spiritual and intellectual potential. Those who disproved the expedient doctrine that the Negro was ineducable and undeserving of autonomy found little opportunity to demonstrate their talents.

Only in this century, since the white power structure has been driven into a position of soul searching and healthy self-doubt, have the names of Negro pioneers begun to take their place in the mass media.

If all life is energy, it is strange that a scientifically sound code of ethics does not adapt some of the principles of physics and engineering. For example, the evaluation of a man's contribution to society should include in its calculations the degree of resistance he has had to overcome to carry mankind forward. This idea was grasped by someone who was discussing the successful non-violent resistance of Mahatma Gandhi. The point was brought out that Gandhi's philosophy prevailed against the British who were a somewhat sensitive and rational people. It was only a matter of conjecture how much headway Gandhi would have made if he found himself confronted by a ruthless and fanatic totalitarian dictatorship. Possibly something could still have been accomplished, but to know how much would involve a profound knowledge of the impact of both spiritual energies and material forces.

Because of white opposition, which can be equated to units of electrical "resistance," the Negro of superior ability has to work harder than a white student of equivalent calibre to achieve his goal. Still, many black leaders are willing to pay the price. At the same time some of their underprivileged and discouraged black friends fail to understand the process involved. A few even hint that success may be the result of undue concessions made to the white establishment.

In practically every case coming to our attention, the early years of any Negro pioneer were marked with struggle and relentless effort. (Possibly a few young people in the entertainment field *appear* to have succeeded rather quickly). Most of them have had to prove their outstanding talents with little aid from the Establishment before becoming accepted by it. Achieving a proper training without adequate funds and the goodwill of the majority group is a most arduous achievement and it is a cause for rejoicing that so many black people have made outstanding contributions to humanity. To enumerate these world servers would require an encyclopaedia; for this reason we must resort to mentioning a mere handful of these forerunners who have inspired human imagination in so many fields. It has been found that a few living cells can establish the frequency and tone of the vast organism to which they belong; in this sense we hope that this *resumé* of the work of a few black pioneers can establish the tone of the entire group.

The term "pioneer" is very apt in speaking of the Negro world server, as their achievement includes many firsts. Black

America not only gave us its first Catholic saint but the first explorer to reach the North Pole; the first casualty in the American Revolution; the first doctors to achieve open heart surgery and preserve blood plasma, and the first inventors to produce the traffic light and electrify New York's transportation system.

These some may recognise as St. Martin de Porres, Mathew Henson who, in the company of Commander Robert Perry, raised the American flag at the North Pole, and Dr. Daniel Hale Williams, the heart surgeon. Dr. Charles R. Drew who saved the lives of thousands of men in our armed forces due to his method of preserving blood plasma, did however, receive due gratitude. He was attacked to such a degree for not segregating Negro blood serum, that, while his serum was being flown to Pearl Harbor, Dr. Drew was dropped from his own programme. He then devoted himself to the medical education of Negro students. In 1944 Dr. Drew received the Spingarn Medal given annually by the National Association for the Advancement of Coloured People. Before his untimely death he received a U.S. Government appointment to tour and report on American Army hospitals in Europe.

Benefited Mankind

Among black world servers who benefited mankind by their discoveries in the chemical field we have among others, Dr. George Washington Carver and Dr. Percy Lavon Julian. Interestingly enough Dr. Carver focused on the peanut in his research, while Dr. Julian produced many life-saving substances from the soya bean.

Dr. Carver, born of slavery, asked what he considered a modest boon of the Creator. While others wanted to know great theological truths, this humble student wanted to know just a "simple" thing, the mystery that lay within the peanut. Today's more sophisticated scientist knows that there are no little mysteries. The secret in the nucleus of the atom, or in the coils of the DNA spiral, for instance, has scarcely been penetrated. The Tibetan has said that one comprehending the evolution of a fragment of crystal, could enter the Glory of God. One who could "enter the consciousness" of a bit of iron would see before him the whole history of evolution.

Still, Dr. Carver's prayer was largely answered. The chemist discovered about three hundred useful products in the little peanut. He received the Spingarn Medal in 1923 and was appointed to an important post in the U.S. Department of Agriculture in 1935, before his death in his 80th year. Dr. Julian, on the other hand, discovered a way to obtain the drug cortisone from soya bean sterols. He also produced a substance from soya bean protein to extinguish oil and gasoline fires. This substance saved the lives of thousands of our sailors and airmen and many ships and planes in world war II.

In the area of right human relations, the black leader has always been extremely active and sorely needed. The pioneers who have worked and are working in the fields of politics, statesmanship and education have perhaps the most strenuous task of all. The politician struggles for human rights, and the educator seeks to bring about the moral and intellectual climate that makes a more equitable society possible. In certain cases the two categories merge, as in the case of Mary McLeod Bethune, founder of a college and advisor to three presidents.

In the political area we find some black disciples who place their emphasis on civil rights for the Negro people, others on the good of a nation as a whole, and a few on the entire planet. Often a Negro sportsman or actor will make his voice heard in the civil rights effort, such as Jackie Robinson, Robert Kennedy's esteemed companion, Roosevelt Grier of football fame, and the actors, Harry Belafonte and Dick Gregory. In a like manner, the singer, Miss Ethel Waters spends most of her time promoting the cause of Christianity. For this reason some of the servers in the rest of this study cover more than one area.

To return to political history, we find Frederick Douglass, working as an abolitionist in the 1840's. Under the sponsorship of William Lloyd Garrison, a white abolitionist, he wrote and spoke for their united cause, becoming a celebrated orator. Douglass also founded a newspaper to educate the Negro in civic affairs. He did much to urge his people to rally to the aid of President Lincoln to win the Civil War. On observing the women's suffrage movement, he found it parallel to his work for free Negro citizenship. It involved

the same principles and ideals. Douglass, whom attendants sought to exclude from Lincoln's second inaugural ball because of colour, an incident rectified by the President himself, was appointed to important governmental positions by five presidents. Until his death in 1895 Frederick Douglass fought for freedom.

William DuBois, whose life story has been included in the Beacon's "Forerunner" series, as a Harvard graduate and a professor, served through the medium of teaching. He took charge of a programme at Atlanta University to study all problems of the American Negro. In 1906 DuBois called a convocation at Niagara Falls for setting forth his aims on behalf of the Negroes, the vote, freedom from discrimination, just laws, education for youth and freedom of speech.

Added Provocation

This meeting, with the added provocation of a merciless and cruel massacre of hundreds of Negroes by a faction in Springfield, led to the establishment of the National Association for the Advancement of Colored People at a conference two years later. DuBois was made Director of Publications and Research, and for twenty-five years he served the organisation as the editor of its publication, *Crisis*. During this time William DuBois extended his interests to the problems of Negroes all over the world. He organised a group in Geneva to keep the rights of Africans before the League of Nations. No one did more to create a black intelligentsia than DuBois. His interests finally lead him to Ghana where he died at the age of 93.

It is gratifying to realise that in spite of so many obstacles, two Negroes working in the political area for right human relationships have won the Nobel Peace Prize. The work of the more recent recipient, Dr. Martin Luther King, Jr., is sufficiently recent to be familiar to all of us. The first recipient, however, was Dr. Ralph Johnson Bunche, who received the award in 1950 for his work as Under-Secretary for Special Political Affairs in the United Nations.

Dr. Bunche was raised by his maternal grandmother, who taught him that his worth had nothing to do with his colour. Also that he had as much potential as anyone which he

could develop through his own efforts, and he should never permit another to treat him with disrespect.

When the Bunche family came to Los Angeles in 1916, Ralph worked at all kinds of jobs, but he was still able to attend High School. He was an outstanding student and athlete as well. The young man received a scholarship to the University of California in Los Angeles, where he graduated *summa cum laude*. In 1927 Ralph was awarded a scholarship for graduate work at Harvard. Upon receiving his Master's Degree he set up at Howard University, a department of political science, which he himself taught. He returned to Harvard for his doctorate and chose two African countries for the subject of his thesis.

Ralph Bunche visited Africa to do his research and studied at the University of Cape-town. His background lead to his appointment to the Office of Strategic Services by Cordell Hull in 1941. He aided the Allied invasion of North Africa in world war II. Because Dr. Bunche had helped draft the Charter of the United Nations, he was quite naturally invited to be one of the first members of the Secretariat. Ralph Bunche is best known for his armistice agreements between the Arabs and the Jews when Israel was created from a partitioned Palestine. Bunche's work in averting a war won him the Nobel Prize and thirty-seven honorary degrees.

Today black people have served the Congress in the Senate, in the House of Representatives and the Supreme Court. The late John F. Kennedy appointed several Negroes to important positions. Robert C. Weaver was made Administrator of Housing, Carl T. Rowan, the former Ambassador to Finland was made Director of the United States Information Agency and Clifton Wharton, Minister to Norway. Thurgood Marshall, James B. Parsons, and Wade McCree of California, all were appointed to high judicial positions, while Mr. Cecil Pool became the first Negro United States District Attorney in history. There was also a black Attorney General, a State Treasurer in Connecticut and, in Edward Dudley, an elected borough President of Manhattan.

Two of the best known names in the field of education for the black student were

Booker T. Washington and Mary McLeod Bethune. Booker T. Washington, born three years before the Civil War, was the first Negro to be elected to the Hall of Fame. As a young college graduate he was invited to teach at a "teacher's training school for Negroes, run on state funds. When the young Washington found that the state funds only paid the teachers' salaries, allowing no funds for land, building or equipment, he refused to be discouraged.

Began a School

Booker T. Washington began a school in a broken down shanty and an old Methodist church. Students pitched in and made bricks to build suitable buildings. In fact, the school started a brick business so profitable that its curriculum included forty trades and professions. Some of these industries included women. Most of the men's professions were in the mechanical or agricultural field. Washington was less interested, but not opposed, to the study of "dead languages" and other academic subjects. Still, he felt that learning to earn a good living came first. This viewpoint was condemned by many intellectual Negroes. They felt that the professor was encouraging the black people to remain in the ranks of labourers. Also that this encouraged the self-interest of the white majority. In the final analysis, however, Booker T. Washington is remembered by Negroes and whites as a great American and a leader of his people.

Mary McLeod Bethune, as a young widow with a child, found herself teaching school in Florida. She dreamed of establishing a school for girls. She found the Negro migrants in Daytona in a deplorable condition. Unfortunately they seemed apathetic to Mrs. Bethune's ambitions on their behalf. The young teacher found an empty shack that cost \$11.00 a month rental. The owner, finding that Mrs. Bethune could only offer him \$1.50 a month, allowed her to "owe him the difference." Thus the Daytona Educational and Industrial Training School for Negro Girls was born. The five students paid fifty cents a week for tuition. Dr. Washington had his students make and sell bricks. Mrs. Bethune later organised a choir and giving concerts became her way of raising funds.

Daytona was a fashionable resort city, and John D. Rockefeller and Henry J. Kaiser

came to turn to the choral group as a means of entertaining private guests. Within two years a large school was needed. James Gamble, of Proctor and Gamble, inspired by the educator's faith and courage, became the first trustee of the future Daytona Normal and Industrial Institute for Negro Scholars. Thomas H. White, the sewing machine magnate, was so impressed with the work that he left the Institute \$67,000. Later, when a white doctor refused to treat a Negro student, Mrs. Bethune decided that the school should have its own hospital. Andrew Carnegie co-operated and the McLeod Hospital opened.

Mrs. Bethune, obviously a powerful orator and efficient organiser became the personal friend of Theodore Roosevelt, and friend and advisor to Presidents Coolidge and Hoover. She was invited as advisor to many White House conferences on behalf of the welfare of children and young people. She remained attached to the White House during the Roosevelt and Truman administrations on minority group affairs. She even used the occasion of an illness at Johns Hopkins Hospital in Baltimore to see that Negro doctors were appointed to the hospital's staff.

Mary McLeod Bethune was the true prototype of the disciple and world server. She not only had the will to serve but the capacity. And she had the radiatory impact to touch the hearts and imaginations of powerful people in high and low places and to inspire their co-operation.

The cultural leaders of the black race are too numerous to describe one by one. The world is richer for the songs of Marian Anderson, Mahalia Jackson and the opera star, Miss Leontyne Price. Literature has its James Weldon Johnson and poetry its Phyllis Wheatly. There are so many gifted black actors one hesitates to mention any. With television in every home, it is not necessary to list their names.

Brain Waves

Although the late Oscar Brunler who studied "brain waves" agreed that the true artist was always a person who radiated in higher registers as did the saint and the mystic, we hesitate to call an artist a "disciple" unless there are other indications. We believe that the artist who is a disciple, a term of some flexibility as the technical

number of accepted disciples in the world are few, must be an obvious humanitarian. He not only benefits mankind by his artistic contribution but, in all probability, by his social awareness and desire to help the group.

We cannot set ourselves up as the judge of another person's concern for mankind. There is no thermometer by which we can gauge an individual's spiritual maturity by reading its indications; but in this as in all the walks of life, "by their fruits ye shall know them." One artist may show concern by donating her talents to religious meetings, while another will go to Washington to use whatever influence he has on the law-makers of our nation.

There can be no mistake, however, in identifying Miss Marian Anderson, concert artist, as a typical world-server in the field of the arts. Miss Anderson's career began inauspiciously. As discrimination prevented her from enrolling in a conservatory, she studied privately. Disappointed by the sparse attendance at her first concert, she sang diffidently. She lost confidence for a while, but returned to her studies. Finally Marian Anderson achieved success at a contest sponsored by the Lewisohn Stadium Concerts in New York. This was followed by study in Europe and a Scandinavian concert tour, where she met Jean Sibelius. At Salzburg, Austria, Arturo Toscanini called her voice heard "only once in a hundred years." After visiting the Soviet Union, Marian Anderson returned to the United States. When discrimination on the part of a certain faction prevented Miss

Anderson from singing in Constitution Hall, the Secretary of the Interior suggested she give her recital on the steps of the Lincoln Memorial. It was highly suitable that this beautiful voice should be raised in tribute to the great emancipator.

Miss Anderson not only won the Spingarn medal that year, but the Bok Award given annually to a citizen of Philadelphia. With this money Marian Anderson set up the "Marian Anderson Award" to help young American singers study voice without regard to race, creed or colour. She also received the Presidential Medal of Freedom. After an operatic *début* at the Metropolitan Opera House she went to the Far East for the United Nations. In India she spoke in front of the statue of Mahatma Gandhi. It was the first time a foreigner had been invited to do so.

It is clear, then, that the black disciple has done as much for the evolution of the planet as those of any other given ethnic background. If there has been any remissness, it is on the part of the majority group holding back the contribution of tens of thousands by refusing to accept this giving of self in the manner in which it was intended.

The words of the affirmation . . . "Let inner union demonstrate and outer cleavages be gone. Let love prevail. Let all men love," may give us a needed sense of direction towards the unity of man and the means by which it may be achieved.

Concluded

The Reappearance of the Christ

Reminder : An unlimited number of copies of the paperback edition of the book, *The Reappearance of the Christ*, are available at the special price of 50 cents or 2/- a copy, plus postage. These can be mailed for you, if you wish, directly to your own selected lists.

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The Kaurian Vision: Atlantis Re-emerges*

by Will Inman

I would evoke hunger and thirst in every individual. Hunger for awareness. Thirst for inspiration. Refusal to accept anything less than total commitment to life...

THE essential form in the universe is the Spiral, with all its variations. Every form that is organic, has beginning, unfolding, and final unravelling. That original coherence cannot be perfectly divided from another form or forms: the field of reality perpetually generates. Each new level of the spiral is fresh incarnation, original coherence. As deepening continues in one form, integration increases. Until, whether the form be as lasting as a galaxy or as ephemeral as a dust-twister, the Universe takes finite focus in single shape around a calm Eye. One time-length is qualitatively as much as any other, measurable only by the intensities involved.

Even planets, which seem to be round, are tightly coiled spiral ellipses. And only the spiral movement can explain the nature of those minutest coherences in reality known paradoxically as 'wave-particles.' Spiral motion is, essentially, wave motion. But that which moves spirally, usually integrating two or more seeming opposites in one process, has individual substance-like force, which absorbs, or rejects, otherness into or from its grappling whorl.

If you want or need evidences, meditate on the molluscs: bivalve shells are twin-opposites in simple conjunction. More deeply organic in form are their intricately varying spiral cousins—snails, conchs, cowries (kauris). According to Sanskrit legends, it was out of such shells that all living forms, even the sky, emerged. Or, look into the spiral muscles of your own heart, how they twist and volve, opening in, pushing out, infinitely inward, infinitely outward. Consider ferns, and witness the universe: from

unfolding spiral fronds, the opposite leaflets open in harmony, vital, absorbing light, dispensing oxygen or carbon. Coils of your inner ear. Twists of tubes in male seedsacs. Even the double helix, the Jacob's ladder of the DNA molecule, foundation of all life.

Nature does not move accidentally. All that is, is organic. Random motions are life-reaches of Original Awareness into new levels of its infinite unity, limitless possibilities. The Universe is alive, far beyond man's intellect, yet not beyond our compassionate intuitive embrace. Every law that works in nature moves infinitely in you and in me, joining us in one field of conscience or unconscious knowing.

Watch how the hurricane moves, consider the whirlwind. Such vortical focus of opposite winds from which Universal Voice has often spoken to accessible individuals.

In a day of cultural anarchy, when men's spirits are not together, when our mutual resonance has degenerated and we are become functions of exploitative competition and entertainment and job routines, when we talk about God but do not sense any Living Presence, such talk of spirals verges on the insane. Visions at such an hour require focus of awareness that is not explicable except by a vast rejection of futility on one hand and a plunge into the Abyss of Unknowing on the other. To accept the norm, which would be spiritual decay, is not preferable to a risk of my little to the possibility of human allness. And, to ordinary awarenesses, this would seem to indicate a fearful and monstrous conceit. Protestations of personal humility were empty alongside the task to be done, that is, of reawakening individual human beings to the universal in each one, to the renewal of living spirit among us.

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(continued on page 85)

Integration and/or Separatism?*

DESPITE the rise in the Negro's achievements and prospects in our society, a growing number of the twenty two million U.S. blacks view some sort of separate political existence as their aim. Recent public opinion polls quote Negroes as recognising generally that there has been great racial progress in recent years, but also reflect a rise in the number of alienated Negroes, the number rose from thirty-four per cent in 1966 to fifty-six per cent in 1968. This rising extremism in the face of social improvement is expressed in increasing rioting, the actions of such groups as the Black Panthers, the expectation of guerilla warfare and a freeing of black prisoners, and the hope of ultimately achieving a separate national political existence.

There are three points of view on how to deal with the rising extremist trends: (1) That we must crush extremism by police state tactics. (2) That we must increase the rate of social improvement in the hope of satisfying the extremists. (3) That social improvement is no longer the issue but that only separate political power of autonomy for Negroes will answer.

The first view is rejected by most white Americans, although it has been strongly reflected in the recent political campaign. The second position is the one the Kerner Commission takes and which most liberals support. It presumes, as we believe most level thinking Americans do, that our society on the whole is a success and can solve the complex problems we face today; that separatism isn't necessary. But paradoxically our social programme has been expanding increasingly at the very time that extremism and separatist views among the Negroes have grown.

Expanding social programmes are our major way of achieving equality in education, housing and the like. But they may not moderate the extremist convictions.

These assessments are developed at length by Nathan Glazer in the *New York Times*

Magazine, Sept. 22. Dr. Glazer is a sociologist at the University of California, Berkeley, and co-author of *The Lonely Crowd* and *Beyond the Melting Pot*.

Integration is no longer a first concern, either to the Negroes or to the knowledgeable whites, as *Between The Lines* has been reporting for some time. Not that integration isn't necessary; it must be legally established and fully enforced, so that all Americans have access to all our institutions. But what lies beyond integration?

Separatism of some type is what articulate Negro leaders now demand. Certainly greater local control over their own schools, police and urban communities is desirable in black areas. This is what is now being demanded and this is what most enlightened city governments recognise as inevitable. And yet implementing this is a very painful process, as New York City is finding out in the current effort to decentralise the school system. Nevertheless, demands for black responsibility for their own localities will increase with Negroes insisting not only on the right to run their institutions but even on the right to make their own mistakes.

Much harder to contemplate are demands for separate states or separate enclaves within cities. How many Negroes actually want autonomy of this type is not clear. Because the blacks see our society as more monolithic and homogeneous than it actually is or has ever been, many demand more and more separatism without realising the great scope that our society grants to group diversity, fulfilment and independence in social, religious, economic and political matters. Although we have in the past passed laws that negate these rights, such laws have gradually been recognised as un-American and have been overturned by the courts.

Mitigating Factors

Negro achievements in our society are the main factors mitigating against extremist separatism, achievements by successful Negro professional men, wealthy Negro businessmen in Harlem and other ghettos as well as in the South, well-paid Negro white collar workers and civil service workers, union members and elected officials. It is rarely realised that

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the upper class Negroes in Harlem live in luxury apartment buildings that compare with those in the top categories in any part of the city; that in the best black sections of Atlanta and Birmingham the homes compare with those in the top section of any city.

For the poverty level blacks, the continuation of moderate social reforms and economic reforms will, it is hoped, expand and temper the extremists. Despite the rate of gains, the need persists for great increases in job training and job opportunities, as well as expanded educational opportunities, increasingly better available housing and particularly open housing policies.

Territorial separatism: the practical problems of attempting any type of territorial autonomy are staggering. With the Negroes scattered over the entire continent and prospering in many fields of endeavour, there is a big question of how many would choose to uproot themselves, even to live in their own nation-state. Decentralisation in the cities to put local government under local leadership is possible and probable. These local govern-

ing units would not be independent enclaves but would operate under the umbrella of the city and state governments and give minority neighbourhoods the opportunity to create their own local environments.

The wonderfully flexible policy of American group life with its acceptance of individual merit is a very important element in our hope for a reasonable solution of our present conflicts. For American society has a tremendous ability to incorporate new groups.

This is not a white society, despite the charges often hurled by extremists, as Dr. Glazer reminds us. Just a hundred years ago the European immigrants might have branded our institutions as English, yet the Germans and Irish became a part of them; fifty years ago they might have been labelled Christian institutions, but the Jews became a part of them. They are not essentially white institutions today any more than they were essentially Christian fifty years ago or English a hundred years ago. They will become white institutions only if black Americans insist on full political separatism and reject their place in America's group life.

The Kaurian Vision

(continued from page 83)

Empty Ways of Life

First, I must evoke anger and dissatisfaction with our empty ways of life. I would evoke hunger and thirst in every individual. Hunger for awareness. Thirst for inspiration. Refusal to accept anything less than total commitment to life. Repudiation of second-hand faith and superficial relationships. I would evoke hunger and thirst, until men and women begin to rediscover in themselves and among themselves access to the universal Centre. This will require no less than the profoundest spiritual and social growth. Orthodox religions must respond by breaking out of tameness or be discarded as old husks of God. The new formula will be a synthesis of logical opposites, merciless intelligence working with relentless compassion.

Excuses, justifications, rationalisations, will be swept away. Liberal toleration will not long continue to be acceptable to people who are unwilling any longer to live halfway lives. Playing games with the soul, trifling

with the spirit, will be unthinkable. We shall no longer treat ourselves as things.

On the other hand, every resource of the human awareness will be awakened. Morals will not be regulated by proscription so much as by the resonance of trust. A people who do not need to fool themselves to justify mutual abuse, will not need to fear explorations. Every reach will occur in a rhythm of communion.

Young people will be taught to question all the premises of the society. With merciless intelligence, I say. Yet their questions will be framed in a spiritual magnetic field of such trust, such compassion, that they will know their searches will not be for mere frustrate ego but for, purposely for, human liberation.

Read these words well. Listen to their echoes, not with your eye/ears only, but in the reaches of your inmost mountains. It has been said that Atlantis would re-emerge in our time. Atlantis is in our souls, the continent of our lost wholeness. It is time for us to be people again, individually whole, voluntarily indivisible.

“The Path of Good Wishes of Samantabhadra”

A Meditation

by Frank E. Becker

*What is it to save ourselves if others are still lost and suffering? . . .
... One helps others when they themselves realise that the wisdom consciousness must be merged with the universal consciousness or Dharma kaya.*

THIS small book contains the doctrine of one primaeval deity referred to by many names. The Tibetans call him Kunto-Bzanpo. He is sometimes called a bodhisat. Sometimes, he is called the son of the celestial Buddha Vairocana and is sometimes mounted on an elephant. Among the Tibetans he is the primordial deity of the Nin-ma-pa. He is usually naked and painted blue, sitting Buddha fashion in a meditative pose. He is sometimes called the Buddha of Beginning and the Altogether Good.

This quotation might open this book : “Listen, all apparent Being, whether of the Round of Deliverance, is at base One with two paths and two fruits. This is the jugglery of Ignorance and Knowledge. By the good wishes of the Altogether Good One, may all, entering the royal abode of the Divine Substance, manifestly and completely attain to Buddhahood.”¹

These few quoted sentences contain the quintessence of Tibetan meta-physics and is the central thought that sounds forth the tradition of Mahayana Buddhism. The

foundation is the Void which is beyond Mind and Speech, and of it neither Nirvana nor Sangsara may be said, for even these two words are human concepts, but to realise Nirvana is to be a Buddha. Not to realise it means to wander in the rounds of rebirth in the lands of the Deva, Asura, Nara, Tiryak, Preta and Narka.

A glimpse into this Void will make the realisation that the Ultimate Unity belongs to all things equally, in spite of the consciousness of the Tri-loka, a unity so infinitely real that we may not name it, because to name it is to borrow an appellation from human, worldly experience. We can only speak of it in the language of the negative truths, but its very nature of non-duality becomes known when opposites are reconciled into a third point or Supreme Identity.

Tibetan yab-yum statues try to hint that the Supreme Bliss is found by the maithuna of the positive and negative, or Supreme Bliss is realised when nectar and poison are well mixed.

Voidness is not nothing, but no-thing that we know by our limited consciousness. What is realised beyond in a transcendental state can only be described as no-thing or Voidness.

Undelivered sentient beings cannot get rid of their dualistic concepts by wishing, for duality is a delusion, or Maya, associated with the Atman.

¹ *Peaks and Lamas* by Pallis Marco published Alfred A. Knoff, 1940. pages 149.

NOTE: All Sanskrit, Pali and Tibetan words are written without diacritical marks to facilitate secretarial work. It is not to be understood that the correct forms are not known.

The Atman by the Maya of its being believes itself to be a subject viewing the world (cosmos) as the object. As long as this condition exists, an ultimate unity cannot be conceived. Either the Atman is a fable or the cosmos is a fable. Here the choice must be made. If the cosmos is given up there is no tradition, no religion, no philosophy.

Buddhism has its two basic doctrines which it formulates to handle these basic points. One is annatta (anatman) in which it teaches that there is no ego or soul, which really means, that which is immortal, or unchangeable, is not in the possession of any one human being. The other doctrine is the denial of the god concept as understood in the West. Buddhism does not personify the Ultimate Reality, nor does it teach reliance on an external deity.

Since this dualistic Maya exists in the consciousness of man there are two paths—one, Ignorance upon which most beings wander, the other, Knowledge, a path, or stream, which they hope to enter.

A Chain of Evolution

Even though man travels on the path of Ignorance there is a chain of sangsaraic evolution, and running through this evolution there are threads sometimes known as the five poisons of lust, anger, covetousness, delusion and jealousy. These poisons continue to create a never ending karma. However, the main root source of all this is unconscious ignorance.

Entering the path of Knowledge, spoken of as entering the stream or current in the usual Tibetan idiom, the two paths move apart. One leads to rounds of existence which are the result of ignorance, and is associated with desires and activities. The second path follows the rounds of deliverance resulting from true knowledge.

The Buddha of Beginning through the power of his good wishes is trying to attain pure knowledge inherent in all beings and he also tries to make it real in the consciousness of all sentient beings in all the realms, thinking of the endless avatars in inconceivable numbers and shapes who through their teachings and example will adopt many

methods suitable for the perfecting of all beings. He is thinking how all sentient beings may have the gloom and obscurities of unconscious ignorance removed, so now they will not feel so different and separated, that the clear light-knowledge inherent in the pure mind may be realised. He still meditates and he sees how sentient beings hesitate in doubt, creating strong attachments and craving material things, all the body desires, the subtle feeling of dread, enmity, all of these creating more or less of a hellish feeling. He sees also pride and contempt for others, self conceit, quarrels. All these qualities turn the wheel of sangsara, but the Buddha of Beginnings thinks of how sentient beings may escape from this wheel by realising a discriminating wisdom, by avoiding the burdens of sangsara; to avoid these psychological conditions so that the mind may attain a clear wisdom and realise further that all is one and each is alike.

This meditation of Samantabhadra makes him like a conjurer where a succession of complexing mirages are produced, some delightful, some terrifying, but they all fade away, and with them all distinction of duality, such as the subject and the object, the knower and the known, the round and liberation, all fade away into transcendental knowledge which is found in the Void, for it is causeless, not compounded, being in itself self-sufficient.

The constant wish throughout the book is that all, without distinction, having overcome, may realise a sense of having overcome. Discrimination may realise a unity that is a vision of liberation. But here, personal salvation which still has filaments of attachment is given up and the true message of Mahayana is proclaimed. What is it to save oneself if others are still lost and suffering? For even the Lord Buddha, after illumination under the Bodhi tree, got up and walked and taught.

Impartial love, knowledge and method must be used, for no wishes can help sentient beings until wisdom is attained.

One helps others when they themselves realise that the wisdom consciousness must be merged with the universal consciousness or Dharmakaya.

Jonah^{*}

Irene Orgel

"How I tremble," sang God, "in rapture before the next stroke of consciousness! How I yearn to be created further!"

I want to talk about Jonah, said the man on the psychoanalyst's couch.

Jonah and the whale? asked the doctor.

Jonah, said the patient, before he ever met the whale. Jonah, first of all, when he was running away. Jonah, the man with the big fear pursuing him. When God looked for Jonah, he couldn't see him for the dust. When God called to Jonah, Jonah didn't hear him for the wind which was whistling in his ears.

Jonah ran to the end of the land, as far as he could go, and when he reached the end of the land and came to the edge of the sea, he took a boat.

"Do you have a reservation?" they asked him.

"No," said Jonah, because he never had time to plan ahead.

But there was one ticket left and Jonah thought he was lucky to get it, even though they charged him an exorbitant price.

Picture him at the customs, Jonah with the guilty face. Any number of crooks and smugglers had gone on board without raising any suspicion at all. But Jonah was subjected to the closest search and questioning. They made him undo the knots in all the string around his suitcases (he hadn't been able to locate the key) and empty the unwieldy paper bags in which he'd thrown his last-minute things.

Lord, what a muddle Jonah's luggage was in! He'd forgotten his toothbrush and his

shaving kit. But, on the other hand, the bottom of his grip was full of old photographs and theatre programmes that he couldn't bear to throw away. There were photographs of several sweethearts he had very nearly married. One girl he had run after for years, but she had never given him a tumble. The reason he had all this bric-a-brac with him when he reached the edge of the sea, was very simply this: he didn't know how long he'd be away. He didn't even know if he was coming back.

When Jonah finally stumbled up the gangplank and on board, he immediately went down to his stateroom, locked the door, and fell onto his berth. It was only when the engines started to turn over and his staring eyes saw upon the white ceiling the dancing reflection of fast-moving water, that Jonah's fists at last unclenched, and the sweat on his brow dried up. The peace and contentment which most people feel when they are beside their own hearth was experienced by Jonah when he was on a journey. All his deepest reading and thinking had been done on moving vehicles. As soon as he stopped moving he felt hemmed in. And even when he got a bit used to his moving surroundings, as soon as a bare stateroom began to take on the contours of home and habit, for instance as soon as that happened, the unease came back to Jonah like a vulture.

So within his little locked cabin, lying with his face pressed down into his pillow, Jonah tried to hold onto the feeling of relief which came to him with the beginning of a journey. And his stomach felt the queasy rocking of the boat, and he lay listening to the creaking of all the ship-boards and the rushing of the sailors to and fro.

*Excerpt printed by permission from the story "Jonah" in the volume *The Odd Tales of Irene Orgel* copyright 1967 The Eakins Press, 155 East 42nd Street, New York, N.Y. 10017. The book can be ordered from the publishers or booksellers, price \$4.95.

"There's someone guilty on board," said the sailors when the storm arose.

"That's me," thought Jonah without a second thought. That's the sort of egotist he was. He didn't give a thought to all the crooks and smugglers on the passenger list. He didn't consider the cut-throats in the crew who had signed up to get away from the scene of their crimes. No, Jonah had this guiltier-than-thou attitude, and all that he could think of was Jonah.

He opened the door of his stateroom and he said :

"Here I am, boys."

Into the Jaws of the Whale

The sailors picked him up (he had asked for it) and swung him by his arms and legs, one, two, three, and yo-heave-ho, and over he went. Splash! And into the jaws of the whale.

And in the belly of the whale, where it was warm and enclosed, and where it was physically impossible to run any further, Jonah gave up. It was the ultimate end to his fight. It might have been a padded cell. It could have been this room. It happened to be the belly of the whale.

(The womb phantasy, murmured the analyst).

Well, whatever it was, continued the man on the couch, *in ventro* and *de profundis* Jonah cried out to the Lord. And this time Jonah's words weren't the panting, incoherent snatches of a man running away from his fear. This time it was despair; but it was his own despair. And for the first time he cried out with his own voice.

In the belly of the whale, Jonah was transformed. He reversed all his behaviour patterns. It was like a religious experience. What am I talking about! It was a religious experience. He was the prophet Jonah, wasn't he? People who had known Jonah before, and met him after the whale, said :
"Jonah, you're a changed man."

It wasn't that his hair had turned white or anything obvious like that. It was simply that everything he had done before, he now did in reverse. He had been a fearful man and he had suddenly changed into an angry man. As precipitately as he'd run away from

Ninevah, he now wanted to dash toward it. Just as sharply as he'd turned away from God's word, he now wanted to overdo God's word.

"Hey, son!" shouted God.

"I'm off to Nineveh," yelled Jonah.
"Don't stop me."

"Wait a minute," said God, trying to keep up with him. "What are you going to do when you get there?"

"Fire a burst!" replied Jonah.

"Now take it easy," said the Lord, and he held Jonah back by his shirt-tails.

"But they don't listen to YOUR WORD", stormed Jonah, with his super-duper super-ego. "We're not going to stand for that, are we?"

So the Lord made him sit down and cool off under a gourd. Gurd or Goord, is it? I never said it out loud before. I never could see why the business about the gourd was stuck on the end of this story. Yet it's the logical ending. The gourd represents every living thing.

As if in a speeded-up, documentary movie, Jonah saw it sprout from seed, flower and then, to his consternation, it withered before its time.

"What's the big idea?" he protested.

"Look," said the Lord. "Don't you go getting sentimental over the life and death of a gourd. This happens to be one of the stiffest, prickliest, least organised of all the organisms in my vegetable kingdom. Whereas people, and this includes even the people of Nineveh, are the most highly organised of all my organisms. Where's your sense of proportion, son?"

Then Jonah understood.

His fear and anger fell away from him, like so much unnecessary luggage, jettisoned. And this left room for love of the whole of creation to well up in him. And he was no longer angry with Nineveh, which had after all represented nothing to him but his own past. Instead of a turretted town crammed with phantasmagoria, it now appeared before him as a plain, ordinary, workaday city, and the people in it were only people, after all.

Imagine Jonah now, having left behind his luggage of confusion and turmoil. Free-striding and life-accepting, as he walked

along the road to Nineveh. Simplicity was in his pocket, and the principle of the gourd was deep-rooted in his heart.

Out of the Sea

Without knowing the scientific details, he knew he was a man who had come out of the sea. And he knew he was a man who had come out of the sun. The Lord had told him all this when he said :

"Consider the gourd. Respect it."

Because Jonah still thought things out best when he was walking, he had a long, calm discussion with the Lord on the way to Nineveh.

"If you created the seed and the life and the sprouting," Jonah asked, "why did you create the negating and rejecting? The fear and the anger and the turning away?" "To tell you the truth," said God, "I had no idea it was going to go this far. Of all the roads it might have taken, this is surely the most surprising. When I was in the infinitesimal speck which held the potentiality of creation, how was I to know it would expand to become the universe? And when I blazed and exploded in the innumerable suns, how could I foresee that out of the near collision of two of them would leap the tide which would cool into planets? This by the way," said God confidentially, "I learned from Sir James Jeans. Most of what I know comes from Albert Einstein. Before that I had only Newton to go on. And before that . . ."

"But before Man," asked Jonah, shocked out of his wits, "do you mean you understood nothing at all? Didn't you exist?"

"Certainly," said God patiently. "I have told you how I exploded in the stars. Then I drifted for aeons in clouds of inchoate gas. As matter stabilised, I acquired the knowledge of valency. When matter cooled, I lay sleeping in the insentient rocks. After that I floated fecund in the unconscious seaweed upon the faces of the deep. Later I existed in the stretching paw of the tiger and the blinking eye of the owl. Each form of knowledge led to the more developed next. Organic matter led to sentience which led to consciousness which led inevitably to my divinity."

"And what will you become next?" asked Jonah.

"I don't know," said God reverently. "I am waiting to be told."

"By whom?" asked Jonah, and he looked round the lonely landscape in dismay.

"How I tremble," sang God, "in rapture before the next stroke of consciousness! How I yearn to be created further!"

"But I don't like this at all," cried Jonah. "Can't we go back to the way it used to be? You scared me to death most of the time. But how I loved to hear your scolding voice."

"I couldn't go on forever," said God severely, "telling tall stories about whales, any more than I could have remained inert once the first colloidal systems started to form, or inchoate once the form of the atom was established."

"But it was cosy," sobbed Jonah. "You and me; I and thou."

"Now it shall be We are One."

"And shall I never call you father any more? And will I never hear you call me son again?" asked Jonah.

"You may call me," said God, agreeably, "anything you please. Would you like to discuss semantics?"

Alone, And Yet Not Alone

So Jonah found himself alone on the road to Nineveh. And yet he was not alone. For the gourd was with him, and the lungfish, and the stars. He knew that he was a man who had come out of the sea. And he knew that he was a man who had come out of the sun. And in Nineveh he took root, and he flowered in the expression of his consciousness until he died.

He married a Nineveh girl, of course. That goes without saying. They had a double ring ceremony and there was a slight confusion as she didn't know her right hand from her left. Otherwise everything went off without a hitch.

The man on the couch fell silent. After a while he sat up and started to grope with his feet for his shoes on the floor. Then he bent over and slowly tied his shoe-laces. Then he stood up.

Well, I just wanted to talk about Jonah, he explained diffidently.

And then he bolted from the room.

From The Editor's Desk :

THE demand for peace is today world-wide. For æons of time mankind has suffered bitterly from the effects of warfare, each episode in the long history of human violence considered "just" in the eyes of the aggressor. Only within the twentieth century, however, have we labelled our self-justification "a war to end all wars." And gradually this underlying idea, an end to warfare, has begun to dominate human thinking influenced, of course, by the infinite capacity for self-destruction man has developed by his own scientific genius.

So we have movements, groups and organisations developing everywhere, including the United Nations itself, dedicated to world peace. And this growing momentum has become a force to be reckoned with.

Therefore, the idea of a "department of peace as an executive department of the Government" presented on the floor of the Senate by Senator Vance Hartke of Indiana on September 11, 1968 emerges as a rational and eminently possible conception. Strangely enough the idea originated two centuries ago with Dr. Benjamin Rush, an associate of Thomas Paine, a signer of the Declaration of Independence and a pioneer in medicine, prison reform and other social changes. In 1799 Dr. Rush wrote an essay entitled "A Plan of a Peace Office for the United States," in which he detailed both his vision and its manifestation.

Similar proposals have been made by Congressmen at different times during the present twentieth century but the establishing of a Department, a Secretary of Peace and an Office of Administration have not yet been accepted.

In his recent speech Senator Hartke records the overall objectives of a peace department in these words: "The function and purpose of the Department shall be to promote the cause and advancement of peace both in this Nation and throughout the world.

"In pursuing this 'noble objective,' the Secretary is required to do these things: to advise the President 'with respect to the progress of peace'; to exercise leadership in co-ordinating all Federal activities affecting

A DEPARTMENT OF JUSTICE

the principle of peace; to provide information and assistance for establishing 'those institutions which may further among the people an understanding of the true meaning of peace'; and to encourage planning by the Nation 'with a view toward co-ordinating the activities of peace among all nations.'

And he concludes:

"I want it to be crystal clear that the presentation of this bill is not an exercise in semantics or a propaganda gesture. Mr. Halpern and I, and our present, but we hope growing, list of sponsors, are intensely serious about this proposal . . .

When we find the idea of a Peace Office persisting from the time of Dr. Rush and the Founding Fathers to those of Everett Dirksen as a Representative and Vice-President Humphrey as a Senator; when we can forget party lines as has been done on this issue in the past; when we can take advantage of the eager readiness of the country to 'do something' for the cause of peace in this time of war, then we have an implicit mandate for action of this sort and not merely talk, saying 'peace, peace,' when there is no peace . . .

A plan for a Peace Office for the United States . . . is an idea whose time has come. Let us act now, in our own behalf, and on the behalf of brave men, grieving mothers, and terrified children everywhere. Let this country, the most mature representative government on earth, and the most powerful, be the first to enlist all its moral, intellectual, and physical strength in the cause of Peace."

Beacon readers in the United States can write to Washington for a copy of the Congressional Record of September 11, 1968 in which this speech appears. It is numbered S 4019—Introduction of Bill Establishing a Department of Peace. (U.S. Government Printing Office, Division of Public Documents, Washington, D.C., 20402—28 cents).

Beacon readers in other parts of the world may have an opportunity to inspire their own representatives in Government with a similar idea. For a Peace Department should not be confined within a narrow national framework or become the monopoly of one or two nations. Departments of Peace, established in many countries, with responsibility for the appointment of national delegates to the United Nations, could effect a great step forward in international relationships and help to give reality to the dream, the hope and the demand for world peace. M.B.

On Motive

by Mary J. Bittencourt

INTENTION, desire, ideal, planification; these words applied to human activity serve to show the motive behind every action, whether involutory or evolutionary. As many individuals as compose the human race, we can find the same number of different motives for each and every action, whether executed or only thought about or wished for. Every achievement in the world accomplished by humanity contains within its make-up an infinite aggregation of tiny individual motives, each expressing the stage of consciousness of the expresser. The real value of a phenomenon can be measured in terms of the general quality of the motives contributing to its manifestation. Example: the selfish, greedy quality of the motives which prompt the rich to lend their money for the financing of war materials or for the arming of opposing nations becomes mixed and dissolved in the shifting and affirming consciousness of the citizens of the nations concerned. The motives of their mentally polarised members give strength and direction to weaker agglomerations of poorly expressed motive and, illumined by the ideals of the wisest thinkers, those who are the synthesis of psychologist, philosopher and priest, the higher motive, expressing the positive, inclusive, illuminating quality we associate with the PLAN, works out into manifestation, gradually transforming the less adequate, less worthy motives into necessary points of contrast which bring into evidence the PLAN, translated into understandable and practicable plans for the development of human consciousness in all fields, on all planes.

Instead of criticising what we believe to be unworthy motives in others, we should try to discover the presence of a worthy

motive and reinforce it with our own positive thought expressions. It is a very important rule not to judge other people's motives by our own criterion. The transformation of more inadequate motives takes place when we, through our individual and group thought power, place in the same wave length, so to speak, the light-inspired motive which in each instance best expresses the PLAN.

In this sense one can see the larger, inclusive motive behind the expression of separate words such as Light, Union, Love, Will, Understanding or Harmony. The expressions are necessarily partial, but the motive is One and Universal when rightly idealised. This motive, when guiding our personality, is what we call control by the soul. And when the soul is able to give its true quality to the personality, it too is able to receive orientation as to its own true purpose, and when one reaches this stage, one is equipped to be a channel for the Will aspect. Then one has formed and adjusted the various vehicles to perceive and reflect the higher motive, using the heart and the head to transmit the expressions which will be perceived by others as living examples of the ideal achieved. "I am the Light of the World." "I am the Way, the Truth and the Life."

To try to live the Christ-ideal implies a sense of responsibility and dedication, which weighs every moment of outer and inner activity, imbuing with the higher motive every thought, word and action; and when meditating, aligning all the vehicles from the lowest to the highest, in order to attain apprehensions of, and synchronisation with, the Higher Will.

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BOOKS AND PUBLICATIONS

This Double Thread by Walter Starcke Published by Harper & Row, New York : \$.95

This book traces the experiences of a modern young man who thoughtlessly accepted what his world presented to him, eager only to experience every kind of relationship and taste every kind of indulgence. This is how the author assesses himself before world war II held up the mirror which depicted the emptiness of it all. He searched for answers in the major scriptures and found only spiritual theories that did not apply to his life. He could accept no answers which could not be worked out in the market place. Endeavouring to set up, through experience, a scale of values applicable on various levels of life, he saw some as palliatives which lost their effect when juxtaposed to other values, which in turn left gaping holes elsewhere. In the course of this experience, he found that his physical condition was improving and contributing to a new creative life. The thought entered that "something had to be right" as a degree of material success and public recognition came in each field of endeavour. His explanation was somewhat along these lines: it is the passion of the search that brings rewards; "Life is the Temple" and it must be lived as dictated by that life. The author bases a good deal of his estimate of modern youth and the wide-spread use of drugs on his belief that they sense there is no security on the phenomenal level. Therefore they must relate to another level in order to fulfil the natural desire for security. They investigate whatever promises expansion of consciousness or new awareness of life. They shout for freedom; in part this "freedom" is related to a subtle understanding of sexual love as distinct from sexual relationships and the hurts that come with closer relations. True and complete freedom must come from within each individual, however. Mysticism offers much promise but, understandably, many intelligent and sophisticated people have negative reactions to the entire subject owing to the misuses of the term and the "cults" that thrive under its general aegis. "All those who are seeking to look beyond appearances to find a better way to create, and who are trying to delve into the invisible secrets behind success, who have tried to understand the supernatural, . . . in order better to understand the phenomenal and better survive in this changing, challenging day might be surprised to hear themselves called mystics, but that is what they are". He concludes that mysticism includes an over-all sense of the totality of God; and in turn the "invisible" must be reconciled with the "visible" and the inequities of his outer life. The next step is to reconcile the all-knowing omnipres-

ence of God with the catastrophe of life and it requires some principle to sustain the idea.

This leads to a healthy "double vision" by which man secures his balance as he recognises that he is both "man of earth" and "man of Christ" which permits him to observe himself with a sense of humour as he plays both roles. Most of this delightful book is addressed to the youthful reader who is not yet suffering from academic hardening of the arteries. The young will accept and understand this book easily and will participate in visualisation and esoteric meditation which the latter part of the book suggests.

Much of the book deals with "prayer": "the mystery of a valid moment of prayer, a valid mystical experience, is that it always results in a better life for mankind. . . . Prayer is seen as a powerful mental act of creative visualisation which comes close to occult meditation, resulting in seeing problems as opportunities which can lead to abundant life "where man brings all aspects to bear on all of life at all times".

The "double thread" is, in a sense, the kind of double thinking required for reconciling life into oneness. Its power is demonstrated by a profusion of analogies and the author's wizardry with words. These habits of thought brought him to valid truths about the life and mission of Jesus; he sees the humanity of Jesus as a "bridge" to mankind making possible a recognition of a double aspect in man, human plus divine. He sees the cross, the symbol of perfect balance in Christ's life as a man, as teaching that man can "go and do likewise".

ANNA ERNST
Reflections of a Universal Idealist By Karl Heussenstamm, World Union, Pondicherry-2, India. \$3.00.

To those of us who view with concern the current world situation, beset with unrest, it is gratifying to find a book which offers a timely and hopeful purpose. By means of aphorisms and short essays, Karl Heussenstamm in *Reflections of a Universal Idealist*, combines the spiritual and philosophic ideas of the past with modern scientific values, giving us an insight into our social dilemma.

Having devoted years of study and contemplation to the search for world brotherhood and the principles of higher consciousness, he has offered us reflections on diverse topics. All are written thoughtfully and with insight so as to appeal to the creative intuition as well as the quest for "truth, goodness and beauty".

One follows with interest such inspirational passages as:

"Man is everything he sees and much more. Within him lives the atom, the plant and the creature: yet what a god to be born. Man can learn about the secrets of nature through contemplation. Everything in his environment is a symbolic key that is there to help him unlock the mysteries of his being."

Written in a picturesque yet direct manner, and ranged under varied headings suitable for meditation, the contents afford insights into subjects related to philosophy, religion, science, art and social relationships. Many of these are epigrammatic in their conciseness; all appeal to the seeker of truth.

"When the universal flame lights up within, one then becomes a true brother, an awakened son of unity."

"We are all being put to the test. . . Only those who acquire by the contemplative and disciplined life a broadness, a depth, and a high level of self-control shall qualify as the pioneers of a new evolution."

"The darkness is filled by the transcendent light shining through the soul."

Ranging as they do through diverse subjects, whether dealing with the absolute, with science, with world crises or evolution Karl Heussenstamm never loses sight of the underlying causes determining our present way of life but in a direct manner enables us to perceive a deeper meaning underlying all being. His own philosophy always points toward universal good, toward the brotherhood of man and a world of mutual relationship.

Although listed under separate headings, each passage is complete in itself and suitable for use in personal or group study:

"Let us continue to work in our own local groups and stress for disarmament and the strengthening of the United Nations. But in addition, we must involve the leading minds of all nations in one cause. This must be supported by the people of concern, flexibly mobilised and organised on a world scale. Together they must act to change the course of governments. They must set a stupendous example. A philosophy of soul force will guide this group, which will develop and apply its healing and unifying methods with social and personal artistry. Inspired leaders of the calibre of Gandhi are destined to arise to meet this need. The world soul is not asleep."

"The gradual cure for the world's trouble is a new ideology, one that fearlessly reveals the evils of the right, also the left, yet upholds and combines the valuable elements of democracy and socialism, while transcending them. . . A broad realism and synthesis would be its attitudes flexibly applied to the economic, political, geographical and cultural conditions of any nation or group accordingly."

Published under the auspices of the World Union-Pondicherry, India, this is the first of a series of books dedicated to the search for truth and individual enlightenment, to a vision of the future through world brotherhood. Karl Heussenstamm as representative of the World Council of World Union, in *Reflections of a Universal Idealist*, has shown us the way to such a vision.

FLORA COBLENTZ

The Mystical Ladder, by Sir John Sinclair. Published by The Spiritualist Association of Great Britain, 33 Belgrave Square, London, S.W.1. 9/6. 101 pages.

This slim paperback original was written in "response to invitation", to help answer "the questions of what man is and what he is for in terms of place and purpose within the general scheme of things". The wisdom teachings, as interpreted and given out by the Tibetan Master, Djwhal Khul, are sketched in, in easy language, and illustrated and illumined by analogies, anecdotes and quotations. The presentation is such that practised students of the way by which man may span the gap between his consciousness of the world in which he lives and awareness of his inner self will find added insight. Those who are just approaching the ladder will be encouraged and spared much bewilderment by the simplicity which gets to "the heart of the subject by setting aside all that is irrelevant".

This is essentially a note-book of research. "The first three chapters deal to a large extent with the preparation activity and the mechanism of self effort, while the final three chapters are more concerned with the return flow, which will as far as happenings are concerned vary with every individual."

A few short excerpts will indicate something of the quality of the book.

"All forms exist in a vital electrical sea of energy".

The centres are of a "vital electrical nature and underly and interpenetrate man's visible parts".

Creative meditation. . . "an energetic attentive listening to life in all its facets, from moment to moment. . . meditation can relate the abstract and the concrete and consequently integrate subjective and objective experience in a creative way".

The rainbow bridge. . . "Intention means the adoption of a position of relaxed strength of soul. . . Any sort of effort to broaden vision must eventually result in expansion of consciousness. . . Strong vision acts like a magnetic pole towards which the compass point of group endeavour is almost forced to swing."

Seven evolutionary energies. "Planning is the effort to manifest will and feeling intelligently. . . Analysis is the scientific co-partner of creativity. . . Analysis while always remaining the instrument of science, must be the scale of justice with which the soul weighs the products of life. . . It has been said that the only ideal left to the saints is the desire to bring about the realisation of the divine plan. In other words it is part of the spiritual anchoring process working out from synthesis through vision, plan, creation and analysis. . . In practical terms, for the time being, one can pre-vision this goal (mystical union) in the sense of life or spirit being linked or involved with form through creativity. The ladder touching earth".

"There are no miracles that break law, only the understanding of the laws that make revelation possible".

"Any intuitive truth, whether the particular import it has for us is vast or quite tiny, usually startles our apprehension by its simplicity. This is the secret of polarisation or identification. . . . our means of accomplishment is the simplicity and directness of approach which can come through an open-hearted soul".

"... energy is the basis of all substance, and purpose is the qualification which conditions energy."

"The creative worker is an interpreter, commentator or revealer of the meaning of things, whether the thing in question be an object, an idea or the contemporary life around him."

MARGUERITE SPENCER

Reincarnation, Key to Immortality by Marcia Moore and Mark Douglas Published by Arcane Publications York Cliffs, Maine, 03902 Price \$5.95.

Once in a while a book appears on the literary horizon blazing through the world like a fiery star. In the case of this new book, *Reincarnation, Key to Immortality* by Marcia Moore and Mark Douglas, "fiery star" is appropriate, for with its wealth of information anent the Law of Reincarnation, it might well set afire many a scared heart and enlighten frightened minds in its transit through the literary world.

Reincarnation has the unique distinction that, erudite and profound as it is, it has the quality of lucidity and, therefore, of easy reading, of being down to earth objective and scrupulously factual though not without humour. The book has a further distinction, namely: once and for all times, this reviewer hopes, it seems to clear up the difference and to settle any misunderstanding between reincarnation and transmigration. It does this difficult task admirably, besides being extremely well documented. Reincarnation is the path of the human soul; transmigration is the fate of the animal soul.

Reincarnation has a third distinction. it also treats quite exhaustively, though within the scope of its intended purpose, of the parallel law to the Law of Rebirth, the Law of Karma. This is as it should be in a treatise on reincarnation, simply because one cannot talk about reincarnation without automatically bringing in the Law of Karma, or Cause and Effect. We may call them twin cosmic laws, affecting each other, with effects that determine the type of personality a soul may inhabit in any given incarnation, and influence appearance, physical and mental health, emotional balance, purpose and achievements during its sojourn here on earth.

In *Fiery World, Vol. I*, M. M. teaches: "One may observe in daily life much that pertains to the customs of the Subtle and Fiery Worlds (the possible habitats of the soul after leaving the vehicle of manifestation, the body). Humanity may be divided into two types; one never leaves dirt behind, and when preparing to depart brings everything into order and cleans everything up, lest someone else be burdened with the rubbish, while the other does not take any consequence into consideration and leaves behind him heaps of

dirt. You may be sure that the second is far from the Fiery World. You may be equally certain that the first is of a fiery nature and is a purifier, like Fire itself. One should also observe the way in which a man passes wayside stops. One who is aware of his mission hurries on though he is kind to everything which he encounters. The other contrives to devise some confusion at each stop, irritating the surroundings. The first is experienced (an "old soul"), having passed through many incarnations, and understands that a night's shelter is not his Father's house. The second cannot discern true values and is ready to tarry at each bazaar that he comes across on his way. Thus, people constantly reveal their natures. Only a traveller who is experienced knows that a stopping place is not a destination, and understands how carefully one must treat things that may be of use for the caravan which follows. He will not use up all the fuel but will think of others. He will not pollute the well, because of its usefulness to others. Thus, one may observe where is Light and where is darkness." What dynamic words of wisdom. And how apropos and applicable to those times and to the Laws of Reincarnation and Karma.

The authors of this book also knowledgeably point out that the rounds of birth and death go on until the "final examination" which, of course, the esotericist knows as the time and event of the fourth initiation, after which the soul is no longer compelled to incarnate, except by its own free choice for a specific purpose of service to humanity. That moment and opportunity for higher service is indeed something for every man and woman to look forward to and work towards.

The book *Reincarnation, Key to Immortality* is one of those rare works that can be recommended for reading and re-reading by anyone interested in the subject of life after death, in reincarnation and karma, whether out of casual curiosity or deep-seated seriousness. Reincarnation certainly appears to be an incontrovertible fact and reality.

HARRY H. SCHEID

RECOMMENDED PERIODICAL

The Center Letter is published by the Deerfield Foundation, Communications Division, New York City, edited by Mrs. Earl Hubbard, Lakeville, Connecticut, 06039.

The Center Letter is published regularly at a charge of fifty cents a copy. It provides "A network of communication for those forming a coalition of concern for man's future".

Letter 8 focuses on action to raise the quality of life through providing a means of communicating good news and building a "Cathedral of Action". This building falls into three main divisions: freedom, union, transcendence. Copies of *The Center Letter* 8, which includes the outline for a Cathedral of Action, are available from Mrs. Hubbard at the Lakeville, Connecticut, address.

A New Dawn

PEOPLE do not even suspect how strained the planet is. All these conditions which governments are creating are comparable to a volcano. Each wave of actions is saturated with destruction. There are no such circumstances as would indicate an advancement toward salvation. Yet the more suffocating, the more speedily can the great World Problem be resolved. Supermundane spheres are also agitated. Verily, each spirit striving into the future can sense that "Something," about which only the Lords know. Surely it is imperative to think about the driving clouds which must inevitably destroy the countries going against the Light. A New Dawn is already lighting the way on the dark horizon. Already events are proceeding and new forces are building a better future. Therefore, one must reflect about the appearance of the Fiery Element, for whoever is from Fire, triumphs with Fire.

At all turning points in the history of the World it could have been observed how the fiery concepts were broadcast in space. Side by side with dying concepts new paths were born. All great changes have been directed by cosmic currents of two poles. Thus, the organisation of the World is saturated with the energies of these two poles. The stronger the tension of darkness, the more powerful the creativeness of Light. Fiery energies can be affirmed only in great tension. The explosions of these tensions produce new energies. Viewing the chart of the World, the far-sighted spirits know where is being established the New Magnet of future constructions. One can easily convince oneself as to the procedure of the cosmic energies of the upheaval, as they impetuously drive toward the ultimate battle. All cosmic energies are being assembled for the installation of the fiery foundations. Indeed, this entire great transmutation could have taken place by another path, but, as was said in antiquity, to wish means to have. And this principle is strongly affirmed in life. One must sensitively harken to the approach of the Fiery World.

from FIERY WORLD: SUTRAS 139/140. THE AGNI YOGA SOCIETY, NEW YORK.

